

Organic Ensembles and Economics – the Dogmatic Point on Materialism and Details of Concrete processes – in Fact a Social Process of Humanism

By Shomit Sirohi

Introduction

Materialism is when in fact I give a materialist explanation based not on intellectual fancy – but on the complex social process called labour, even humanist expressions of types of labour, feminism, and forms of individuality and complex brotherhood of the people in even small cases and their lives in fact as humanism finally against capital.

I. Materialism as opposed to Idealism – what is Marxism?

The process of the ensemble standpoint of the working class and poor then which describes the humanist aspirations of the poor then is correct as an ethical beginning to Marxism and its politics. Now economics and economic forms of capital then is based on what is called the labour

theory of value, which just means a complex
Marx's capital which has the following structure

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- I. Capital
- II. Labour
- III. Types of capital, monopoly capital
- IV. Which is based on the ratio of living labour to capital
- V. Also in fact fixed, constant and variable capital
- VI. An organic composition of capital
- VII. A labour which is aggregate and so socially necessary labour time
- VIII. Surplus-value accrued which is also material wealth
- IX. Capital as therefore dynamically exploiting the poor and producing a labouring world at the opposite pole of immiseration of the people which then in Communism is freed by unionizing.

II. So In fact Back to Ensemble Analysis – what is its economic materialism

Ensemble analysis makes then a organic ensemble of the working class determine and understand the world – and is therefore the institutions of the state – called state, and the institution and organic composition of capital called capital which then is dynamic because it

attacks the poor and only the wage repression it does exploits the poor – which instead is won by trade union struggle. Therefore it has an international dimension of capital as well which influences the domestic and international capital influencing of culture and ideology as well which is then alienating you from the poorest and their truth.

Be a humanist and defend therefore the truth – the people.

III. Jewish Question

In fact the Jewish question argues that there can be capital accrued in ethical ways which then is not about the high financial side which accrues by profiting from labour – but that there is correct poverty rights in fact – so it allows abstraction in capital as the only meaning in fact – which must be ethical though to the people. Somehow we mean that capital will be there in structure and advancement of the production process and this then will also defend the people if unionized. An elliptical repetition of its agreement with Humanism.